to the many, and by the much easier road of faith. Certainly some of the more earnest Taoists of the period found in Amida the answer to their highest aspirations and Taoism influenced the terminology of the sect. It seems possible, moreover, that the disorders of these centuries bred in many a weariness of the world and caused them to seek to escape from it to a future life oi bliss by a simpler method, more possible for the layman, than the difficult road of Ch'an or T'ien T'ai.

Other schools were to follow in the next century or two—upon the narrative of which we are shortly to enter. The end of the sixth century and the reunification of the Empire saw Chinese Buddhism in its heyday, prepared to take a prominent part in the brilliant era then dawning. That era was, indeed, to owe much of the distinctiveness of its culture to the contributions brought by the foreign religion.

SUMMARY

The three and a half centuries of comparative internal weakness, civil strife, and foreign invasion which followed the downfall of the Han dynasty had at last come to an end. They had been marked by almost incessant warfare. Ambitious rulers, Chinese and non-Chinese, many of them taking the title of Emperor, had sought to annihilate their rivals. The sufferings of the masses had often been intense, and for long periods extensive sections of the country had been given over to what was little better than anarchy. Civilization had by no means collapsed, however, the non-Chinese peoples were being assimilated, and in some directions advance was registered. Buddhism was winning a large place for itself, bringing with it important contributions from other lands. The breaking of the hard and fast

molds of the Han and the entrance of fresh ideas may have been necessary if there was to be a new period of cultural development. It may, indeed, have been unfortunate for China that the disintegration of the old was no more extensive or prolonged. The China of the seventh and succeeding centuries, while displaying many new features, was still basically unaltered from that of the Han. The revolution was not nearly so thoroughgoing or so prolonged as in the Occident. Possibly as a consequence, the Europe of the thirteenth and sixteenth centuries differed much more from the Grseco-